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Editorial
Редакційна

СЛАВА ІСУСУ ХРИСТУ!

Кожна наці має своїх великих творців, пробудників, серед яких є поети, імена яких оповиті невмирущою любовю і славою. Творці, які своїм сильним характером, запальним словом та незламною ідеєю пробуджували народ і стали джерелом збереження її національної свідомості.

Таким поетом українського народу є геній і пророк Тарас Шевченко. Він був один із тих велетнів духа, що шукаючи правди і справедливости був покривджений і змушений сильно терпіти. В своїй творчості поет виявляє характер народу, його заповітні думки, його найпалкіші прганення та славне, хоч гірке, його минуле і боротьбу за прекрасне майбутнє.

Всю свою геніальну творчу силу він зосердив на одній ідеї - ідеї національного й соціального визволення свого народу. Тарас Шевченко був оборонцем всіх покривджених, убогих і нещасних. Шевченко був і вчителем і дорадником для народу в найтяжчих моментах бурхливої історії нашої батьківщими і його слово стало ідеалом до якого прямуємо ще й сьогодні.

Народ Шевченка не забуває і ніколи не забуде. Поет живе в серцях свого народу. Це підкреслив П. Куліш в своїй промові над труною поета.
Наш єси, поети, а ми народ твій
І духом твоїм дихатимемо во віки і віки!

Орися Сушко

Great Lent - the arduous journey we undertake each year as we approach the Passion - has inspired some of the world's most exquisite art. The poetic masterpiece that strikes the deepest chord in me and in many others I'm sure, the perspective that drives home like no other the entire phenomenon of Christ's suffering the most heinous torture and humiliation for the sake of our salvation, is the Stabat Mater - *Скорбная Мати.* I know I'm not the only one who can't make it to the end of this vivid piece without tears. And I'm not even a mother myself. So for those in our midst who have lost a child, the lament of our Holy Lady Theotokos touches an even more sensitive chord.

The Stabat Mater is thought to originate from Franciscan sources in the 13th century. In this moving work, the believer rests together with Mary before the crucified Jesus. Translated into many languages, the Stabat Mater is experienced in reading, prayer and song. The unknown composer of our most commonly sung Ukrainian melody has given us a beautiful gift that echoes through many of our churches during Great Lent, and leads us briefly to the place where every mother dreads to find herself. Even when the Lover of Mankind is resurrected three days later, 'trampling down death by death', the fact remains that the Virgin Mary, who bathed her Son with her own tender tears, who hid Him from the enemy, who watched Him grow into a man, also witnessed His excruciating earthly demise, viciously and callously executed.

Entering into this mystical experience of the Holy Mother Mary's grief is both painful and comforting. As human beings, we share her lament as we would mourn the death of our own child; as Christians, we grieve the immeasurable, selfless suffering of our Saviour on our behalf. Where this deeply felt grief is transformed - where the rubber meets the road, so to speak - is in the ultimate culmination, the Event of all Events, the Resurrection. So although the dark lines of grief can never be erased, the firm knowledge that the most glorious of reunions is yet to come shines light on our darkness, preparing our hearts for that joy. To embrace those families in our readership who we know have recently lost a child, may His light shine on the darkness of your grief and through the pain of your deep loss in this Lenten journey, reminding you of His great promise.

Oksana

Шевченкові 190

Ярослав Розумний

У цьому році відзначуємо 190-річчя з дня народження Шевченка та його місце в українській культурі й політичній думці. Почав він як мистець, закінчивши Петербурзьку Академію Мистецтв званням академіка, але місце в українській культурі закріпив йому не живопис і не ступінь академіка, а його Слово. Називали його „царем і богом" вірша, винахідником поетичної форми у словянській поезії, в нього вчились особистої характерности, гармонії слова і вчинку, безкорисливої любови до батьківщини, безстрашної ненависти до рабства, до принижування людини людиною, народу народом. Без маніфестів він став реформатором і володарем обездержавленого народу. Час і події підняли його над конвенційні мірки й рамки, над мистецькі й ідеологічні „ізми". Шевченко з ікони й символу став поняттям. Поняттям, що включає в собі всю історію народу в його минулому, сучасному і креслить шляхи майбутньому. Його коріння у свідомості й підсвідомості народу - він його розум, сумління, біль, радість і сила. І тому всі - політичні й мистецькі рухи, партії й навіть наукові інституції тяжіють до нього, обєднуються навколо його імени й оголошують його своїм ремником. І цим він страшний і небезпечний для всяких відхилень і зазіхань непрощених гостей, які підступом або насильно, намагаються вирвати його з рук і лона народу, зробити його своїм інструментом або знівечити його авторитет.

Останнє відбувається й сьогодні на Шевченковій землі. Не так давно російськомовні київські „факты" надрукували бульварну статтю проти його особи. Зробили це напередодні урядових „Переяславських святкувань", щоб заплямувати Поета, який прокляв „Переяслав" і всіх до нього причетних, включно з гетьманом України, Богданом Хмельницьким. Поета, що плакав над долею своєї зведеної Катерини, яку, прогнав з рідного дому в Московщину шукати свого москаля, прогнав за те, що наївно віддала себе ворогові. Треба було, врешті, зневажити Поета, що в „Великому льоху" покарав, хоч несвідому, але зраду покрітка-Прісі, що Хмелницькому, з повними відрами, шлях перейшла, як він їхав в Переяслав Москві присягати! Покарав самозраду дівчинки-недолітка, що в Батурині Петрові коня напоїла, як він з-під Полтави в Москву повертався, та покарав немовля, що невинно усміхнулось Катерині II, що під Каневом в галері Дніпром проїжджала.

Тут уся ґенеза „стосунків" України з Росією - білою, червоною й нинішньою червоно-білою. А трагедія святкувань „Переяслава" в незалежній Україні в тому, що люди влади, яка сьогодні відповідає за цю державу й за гідність її народу, не читають і не думають. От, прочитали б вірш „Царі", з 1963 р., 17-літнього київського поета, Леоніда Кисельова, про Петра 1-го:

Навіщо ж нам, отой державний
вершник?
Зірвати б, щоб копита в небеса!
Шевченко, кажуть, односторонньо
Віднісся . . . Ні, він правильно
писав:
Це той перший, що розпинав
Нашу Україну . . .

....

За довгую історію Росії -
Ані одного доброго царя.

Десятикласник київської середньої школи № 37 краще знав Шевченка, історію свою й сусідів та більше шанували політичну достойність українського народу, ніж це робить нинішнє правління країни, яка, здавалось, уже скинула тягарі „Переяслава". Те правління відвертається від народу, кпить собі з його

національної гідности та легковажить міжнародний престиж тієї держави. Яка іронія, яка зневага і протиріччя? В році відзначувань 190-ліття одного з найкращих умів нової української історії, декретом президента, готуються святкування 350-річчя зрадженого довір`я.

Україна проголосила свою незалежність, але Шевченкового „Вашингтона" вона ще не дочекалась. Не керує нею праведний закон, про який мріяв Шевченко, і слово ще сковане. Україною володіють „Максими" з Москалевої криннці, а вже час на „Варнака", щов прогнав за святині, які торгують честю й добром Шевченкової нації.

Вінніпеґ, березень 2004

ТЕЧЕ ВОДА З-ПІД ЯВОРА...

Жіночі Постаті в Житті Шевченка

Шевченко з великою ніжністю і навіть з пієтизмом відносився до жінок і створив чудові жіночі постаті в своїх поемах, віршах, прозових творах і в малярстві. Одначе в особистому життю, хоч все мріяв про одруження і заложення власної сім`ї, з якою міг би жити „як у райочку", він не зазнав щастя. Стануло на життєвому шльяху поета кілька жіночих постатей, кожна з них відмінна одна від одної, а всіх їх затемнює світляна хоч трагічна постать Оксани Коваленкової, першої ще дитячої любови малого Тараса. Трагічна тінь її неначе зависла над цілим життям його аж до могили.

Маленька кучерява дівчинка-ровесниця Тараса, Оксана Коваленко була дочка сусіда. Вони ще маленькими вкупі бавились і „любилися", а потім одне одного й кохало.

Про ту дитячу любов Шевченко згодом писав:

„Ми вкупочці колись росли,
Маленькими собі любились,
А матері на нас дивились,
І говорили що колись
Одружимо їх . . . ."

Це мабуть Оксана була тією дівчиною, яка тоді, коли Тарас маючи 13 років, пас ягнята за селом і почав гірко плакати. Зненацька з`явилася перед ним Оксана (бо недалеко плоскінь вибирала), обтерла йому сльози чистим поцілунком. Тоді огорнуло його почуття щастя й вони разом погнали „чужі ягнята до води".

Оксана стала потім Шевченковою Беатріче. Її ім`я він надавав улюбленим героїням своїх поем, а її особиста трагічна доля стала трагедією його серця. У безрадісному житті Оксана була ясною зіркою, була джерелом яскравих переживань. Їй присвятив поет свою поем у „Черниця Маряна".

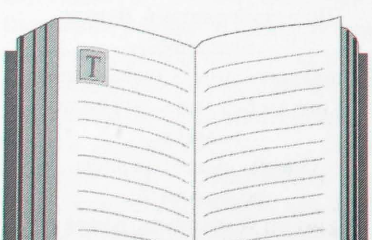
„Чи правда, Оксано, чужа
чорнобрива,
І ти не згадаєш того сироту,
Що в сірій свитині, бувало,
шасливий.
Як побачить диво - твою красоту,
Кого ти без мови, без слова
навчила
Очима, душею, серцем
розмовлять,
З ким ти усміхалась, плакала,
журилась,
Кому ти любила Петруся співать.

І ти не згадаєш . . Оксано"
Оксано!
А я й досі плачу і досі журюсь,
Виливаю сльози на мою Мар'яну -
На тебе дивлюся, за тебе молюсь,
Згадай, же, Оксано, чужа
чорнобрива,
І сестру Мар'яну рястом уквітчай,
Часом на Петруся усміхнись
щаслива,
І хоч, як жарти, колишнє
згадай . . ."

В часі своєї другої подорожі в Україну (у вересні 1845 р.) довідався від свого брата Микити про страшну трагедію своєї кучерявої Оксаночки. Її звів приблуда - москаль. Вона мала від нього дитину а потім покинута ним збожеволіла. Цю трагедію Шевченко змалював такими словами:

„Помандрувала
Ота Оксаночка в поход
За москалями, та й пропала.
Вернулась, правда, через год,
Та що з того! З байстрям
вернулась,
Острижена. Було, вночі
Сидить під тином, мов зозуля,
Та кукає, або кричить,
Або тихесенько співає
Та ніби коси розплітає.
А потім знов кудась пішла:
Ніхто не знає, де поділась,
Занапастилась, одуріла . . ."

З життя і творчости Тарас Шевченка
Видання Спілкли Тризуб, 1961



Заповіт Тараса Шевченка

Величаво закінчується цею поезією збірка „Три літа"! Ледви чи написав коли який поет щось більш величне й могутнє, як Шевченків Заповіт. У трьох осьмивіршових зворотках, кованих неначе з криці, зберігається стільки краси й стільки любови до України, таке сильне бажання її волі, що ця поезія потрясає цілою душею читача і захоплює його цілого. При тім особа поета (хоч говорить він про себе в першій особі), десь неначе уступає на бік перед високим ідеалом волі України. Поетове бажання, щоб його поховати серед прекрасної української природи над Дніпром, викликане головно тим, що він хоче стояти на сторожі змагання земляків до волі, побуджувати їх до того, А для себе просить він тільки одного: щоб у вілній Україні тихим словом зпомянути його, ідеолога вольної нової Сім'ї.

В естетичній оцінці цієї поезії слід звернути увагу на її музичний бік, на кольоратуру вірша. Не з розмислом, але під впливом поетичної інтуїції, добирає мистець-поет таких слів, які своїми звуками, головно голосівками достроюються до їх значення, змісту. Ця обставина в великій мірі прочунюється до того сильного враження, яке робить на нас ця поезія.

Згадка про смерть викликає глухі тони в словах: „Як умру, то поховайте", які на спомин про любу поетові Україну перемінюються в радісні дзвінкі „На Вкраїні милій". Сила Дніпрових порогів зілюстрована в висказі „реве, ревучий". Завзятість і силу чується в вірші: „кров ворожу, отоді я . . ." (подвійне „ро" і п'ять разів ужите „о"), що ще степенується в дальшому: „вражою злою кровю волю окропіте" (10 разів ужите „о" і „у" і два рази сильне „ра", „ро"). Щиру молитву так і відчувається в мягкім „молитися". Повторення в римі слова „Бога" так гарно підкреслює протиставлення змісту при тотожности звуків. Дальше чується доброту й ніжність в вислові „І мене в сім'ї великій, в сім'ї вольній, новій", де так гарно дзвенять самі м'які тони в голосівках е, у, і (12 звуків).

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Вкраїні милій:
Щоб лани широкополі
І Дніпро, і кручі
Було видно, - було чути,
Як реве ревучий!

Як понесе з України
У синеє море
Кров ворожу . . . Отоді я
І лани, і гори -
Все покину і полину
До самого Бога
Молитися . . . А до того -
Я не знаю Бога!

Поховайте та вставайте,
Кайдани порвіте,
І вражою, злою кров'ю
Волю окропіте!
І мене в сім'ї великій,
В сім'ї вольній, новій,
Не забудьте пом'янути
Не злим тихим словом.

1845. 25. грудня
Переяслав

The Life of a Poet

Taras Shevchenko was born on March 9, 1814 in the Ukrainian village of Moryntsi. His parents were serfs and lived in bitter poverty; both died before Taras was twelve years old. What saved the boy from being submerged in the sea of indigence were his native intelligence and artistic talent. The overseer of the estate selected him for duties in the manor house of the landowner, Engelhardt, to whose young son Shevchenko became a page-boy. The new duties provided Shevchenko with the opportunity of travelling in the retinue of his master and of copying pictures and works of art. When Engelhardt discovered his serf's unusual skill he promptly apprenticed him to various painters as he travelled to Vilno, Warsaw and St. Petersburg. It was in St. Petersburg that Shevchenko's talent was noticed by some of his compatriots who were eager to see him enrolled as a student at the Imperial Academy of Fine Arts. This was impossible as long as Shevchenko was a serf. On the initiative of some professors and friends the money necessary to purchase his freedom was raised and in 1838 Shevchenko was liberated from serfdom.

The successes which Shevchenko attained as a student at the Academy did not satisfy him. Sometime in the late 1830's he started to write poetry. at first ballads and lyrics in the current vogue of Romanticism, and later historical poems depicting the past glories of the Cossack Ukraine. Soon he directed his pen against the social injustices of his own time and above all against the political and cultural oppression of the Ukraine by the Russians. In 1840 his first collection of poems, Kobzar, stirred a wide response among his countrymen. Gradually, Shevchenko became a uncompromising revolutionary, a member of the liberal Ukrainian society, the Brotherhood of Sts. Cyril and Methodius, and a rebel with a definite cause. His pleas was not merely for the political independence of Ukraine, but for a just new order among all Slavs. Shevchenko was never narrowly nationalistic, for his hope lay in the regeneration of charity, tolerance and freedom among all men. In his satires he castigated with equal venom both the Russian rulers and bureaucrats and his opportunistic and philistine countrymen. His popularity in Ukraine he owed also to his simple yet highly poetic language which laid the foundation of modern Ukrainian literature.

In 1847 Shevchenko was arrested and charged with belonging to an illegal society and with writing insolent, revolutionary poetry. He was sentenced to serve as a private soldier in the Orenburg district. The tsar, in his own handwriting, demanded that the poet be placed "under the strictest supervision with a prohibition of writing and sketching". For the next ten years Shevchenko lived the life of an exile under the military discipline of the empire he hated so much. However, he managed to write secretly and even paint. The poems from that period show a more detached and philosophic attitude to life; his hostility to the regime was unchanged. After his release in 1857, Shevchenko was in poor health and he died, unmarried, in St. Petersburg on March 10, 1861.

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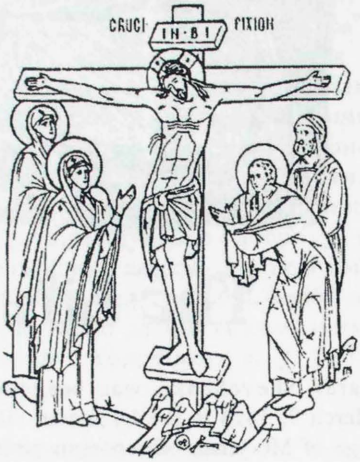
The Lord's Last Road - Holy Week



The following excerpt is reprinted with permission from *Seasons of Grace: Reflections on the Orthodox Church Year* by Donna Farley, published by Conciliar Press. Ms. Farley is a convert to Eastern Orthodox Christianity. She lives in Surrey BC, and is the poetry editor for the Orthodox women's journal The Handmaiden. Her story "The Passing of the Eclipse" received last year's Word Guild award for Canadian Christian writing in the short fiction category. In the following excerpt, she takes a unique and thought-provoking look at the depth of life-changing meaning available to us in our Church's Holy Week prayers and services. *Seasons of Grace* is available at the UOCC Consistory bookstore.

HOLY FRIDAY
Slow-Motion Suffering

When you invite people to Church, you don't want them to suffer. But I'm afraid that's just what happened when some curious friends of ours from a Western liturgical church came to our Orthodox service on the evening of Holy Thursday. Their Holy Week happened not to coincide with ours that year, and they thought they would check out how the other half lives. It was, I guess, the worst possible service they could have chosen for their first visit to an Orthodox church. My husband had given them a woefully inadequate estimate of the length of this service, and at last, two-thirds of the way through the evening, they had to take their wilting children and depart.

What is this service, and why is it so lengthy? I got a pretty impressive double-take from another non-Orthodox friend when I said something about the service of "the Twelve Gospels." *Er, aren't there just four?* Right, we Orthodox aren't quite as nutty as all that -- it's just shorthand for "twelve Gospel lessons," readings from the words of Matthew, Mark, Luke, and John. In the Holy Friday Matins (commonly celebrated on Thursday evening), we turn our attention to the inspired writings of the four Evangelists on the Passion of our Lord, His suffering to redeem us on the Cross.

Time flies when you're having fun, they say. But if you have ever been in pain, you know the seconds crawl by in slow motion when you are suffering, so that all you can think is, *Will this never end?* Now, it isn't that we Orthodox think that since Jesus suffered, we should suffer too, and therefore we feel obliged to have the most grueling, depressing, dragged-out service possible. Put like that, it sounds pretty silly -- and so it should, for such a view of suffering is heretical.

At this most solemn commemoration of the Church year, the story of the first Holy Friday is incorporated into the Matins service. But of such import are the events of this day, the Church has found it inadequate to simply read a short lesson on our Lord's Crucifixion and then perhaps have a homily upon it. Instead, we are invited to enter deeply into this mystery of the suffering of God Incarnate, who yet does not suffer. We listen patiently, candles alight in our hands, to everything the Gospel writers put down about the terrible events that began at Gethsemane, passed to Pilate's judgment hall and then through the streets of Jerusalem to Calvary, and ended at last in a borrowed tomb.

It is instructive to look at the lessons as they appear in *The Lenten Triodion*. Unlike in whatever Bible you may have at home on the bedside table or in the icon corner, the text is not broken up into little bite-sized verses. And the first of these twelve readings

(John 13:31-18:1) has almost no action, but instead consists of a long discourse our Lord gave to His Apostles when they came out from their last Passover together, moving toward the garden here He would pray to have this cup of agony taken away from Him. That terrible night, the Apostles spent a lot of time -- as they so often did -- just listening to what their Master had to say to them.

There's no shame, of course, if we find it a challenge to keep our attention focused during this service -- the Apostles themselves found it too much to stay awake all through the night while Jesus prayed in Gethsemane. But the Church in her wisdom thinks it best in her liturgical services not to diminish the full reality of that dreadful time. Instead she offers us everything available, to help us to begin to realize the enormous and truly awesome nature of what Christ did for us.

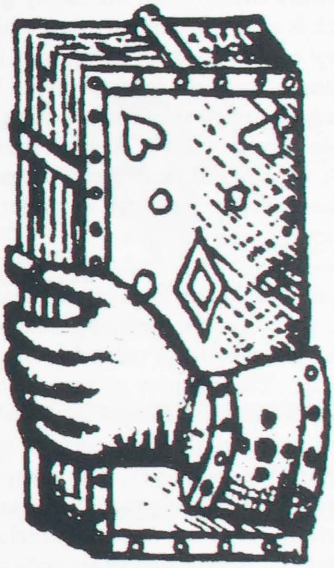
In a short article like this, I don't think I can even begin to express the terrible wonder of these events that changed the nature of reality forever. A great poet might do so -- for instance, the anonymous poet who wrote the Old English poem, "The Dream of the Rood," *rood* being an archaic word for cross. This writer makes the Cross itself speak, telling the story of how "Almighty God ungirded Him / eager to mount the gallows / unafraid in the sight of many; / He would set free mankind" (trans. Michael Alexander). This poet conveyed brilliantly in the forms of his day the "sublime paradoxes of the Crucifixion" (Cassidy & Ringler, *Bright's Old English Grammar and Reader*).

But even this unnamed genius did not compose his masterpiece in isolation; ultimately his poem is based on the Passion account of Matthew 27, and the Passiontide liturgical services of his own time and place.

"The Dream of the Rood" takes the form of a vision which comes to the poet in the deep midnight, while all the world sleeps. Compared to the service of the Twelve Gospels, it is a fleeting thing, but the rhythmic verses capture our attention with a feeling of timelessness, as the poet describes how the appearance of the Cross changes repeatedly before his gaze, "again clad in gold / or again slicked with sweat, / spangled with spilling blood."

Have you ever watched the climax of an action movie, and seen how the director chose to put some piece of pivotal action into slow motion? It is because, as things reach a crux like this, they become too complex and intense for our ordinary human senses to follow. And more than just enabling us to follow the chronology of events, a slow-motion sequence gives us the chance to experience the emotional impact of a climax that otherwise might be over too quickly for us to apprehend.

This begins to tell us why the Passion Gospels service moves by so slowly, revealing the final events of our Lord's earthly life in great detail. As we near the dark end of Holy Week, the many strands of the story are coming together in a dreadful paroxysm of betrayal, humiliation, and pain. We need to slow down and watch the Passion events unfold, or they will be gone too quickly for us to take them to heart, swallowed up in the coming glory of the Resurrection. We long for that Resurrection, but we dare not hurry ahead to it before time. The way for us is *per crucis ad lucis*, through the Cross to the light, through the slow motion of suffering with Christ to the sudden triumph of the New Day.



HOLY SATURDAY SHROUD PROCESSION
Untidy Death

The recent discovery in Georgia of a crematorium fraud has brought the reality of death and decay to TV screens in a way that most people have succeeded in eliminating from their consciousness entirely. The funeral industry has sanitized death and hidden its dreadful ravages up on the human body. Increasingly at non-Orthodox funerals, cremation has become trendy. There is no body present at the service to receive the final

kiss, as it is in the Orthodox practice. The deceased is instead whisked away from home or hospital as quickly as possible, and some of the mourners will never even have the chance to see the reality of the person in death, not even in the embalmed and cosmetically arranged form that is the usual alternative to cremation these days.

Behind the scenes, the crematorium staff is entrusted with disposing of the dead by loading them into a high-temperature oven. What the family gets back is a tidy little urn of ashes, which they often scatter in some spot the deceased had been fond of in life. No decay, no unpleasantness, nothing to make anyone want to hold their nostrils closed. No reminder of the profound change we must all undergo when we depart this life.

From this illusion of sanitized death, the victims of the Georgia crematorium fraud received a most rude awakening. The remains of their loved ones were not returned to them as they had thought, in antiseptic and decorative packages, but dumped unceremoniously along with others in various spots on the crematorium property. It may take years and considerable technological power for those remains to be sorted out before they can be properly disposed of, granting the mourners some kind of relief from their distress.

The world of first-century Judaism was far from ever being under the illusion that death is something that can be dealt with neatly. Unlike many of the pagan cultures surrounding them from earliest times, ancient Israel did not practice cremation of the dead; and the Church too keep what archaeologists call "inhumation" instead of burning as their standard burial practice, even in the face of stubborn resistance from the pagan peoples they evangelized in the post-Roman period. Cremation, for Orthodox, has remained an exceptional practice, permitted only if required by the state, or in extreme situations, such as an epidemic.

First-century burial practices had some challenges to meet; if you were not going to burn a dead body, it was necessary to take steps, in the hot climate, to minimize any contagion and stench. They borrowed a leaf from the book of the Egyptians and wrapped the corpse in linen, anointing it with aromatic oils and spices; but without taking the Egyptian-style extensive steps toward mummification, aimed at preserving the body for an imagined afterlife. The Jews instead left the final fate of the body to God, believing, as Martha says after Lazarus' death (John 11:24), in a general resurrection of the dead at the end of the world.

We modern Orthodox need to remind ourselves of this context when we come to the celebration of the quintessential funerary service, the procession of our Lord's shroud on the night between Holy Friday and Holy Saturday. Martha and Mary, as we have seen only a week earlier in the story of Christ raising Lazarus from the tomb, were well acquainted with the horror of death. Martha hesitated to obey the Lord when He asked to have her brother's tomb opened four days after his death. With characteristic bluntness, she objected, "Lord, by now he stinks!"

But in the end, Christ raised Lazarus from the dead. What then must Martha have thought when she saw the Master Himself go down to the enemy she had already seen Him defeat once? What did His mother and disciples think?

The services of the Shroud offer poetic expressions of what they all must have felt that dark day; the style is far removed from our restrained modern approach to death and mourning, and indeed quite a shock to Western sensibilities. These words are sung of the Virgin in the Vespers of Holy Friday as she beholds her Son and Lord disfigured by the tortures and violent death of the crucifixion: "She mourned within herself and was sorely pierced in her heart. She groaned in agony from the depth of her soul. Exhausted from tearing her hair and cheeks and beating her breast, she cried out lamenting...'Where is the beauty of Thy form, O my son?'"

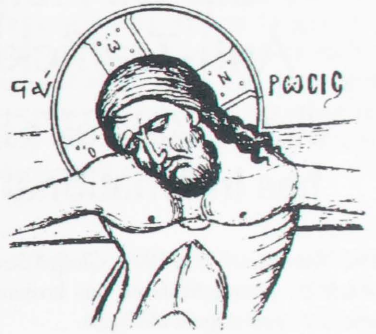
No neatly packaged ashes for these mourners; they watched their Beloved die, His complexion drained to paleness from blood loss, His features bruised and battered by the soldiers' abuse. In the tender words of the Aposticha for this day, we hear how Joseph of Arimathea stepped forward to offer burial for this convicted criminal whom he adored as Master: "Joseph of Arimathea took Thee down from the tree, the Life of All, cold in death. Bathing Thee with sweet and costly myrrh, he gently covered Thee with finest linen, and with sorrow and tender love in his heart, he embraced Thy most pure body...".

At the end of this service, the "Shroud" (also known as the *epitaphion* or *plaschonitsa*) is carried to the centre of the church. This icon depicting our Lord's removal from the Cross is then laid on a bier, where it is adorned with flowers and venerated by the faithful.

Martha said it quite plainly: death stinks. Unless we get hold of this reality, we cannot begin to grasp the profundity of mourning felt by our Lord's followers on that terrible day, nor the immensity of His triumph on the third day. They could not fully understand beforehand that the dreadful inevitability that awaits all living things -- being turned into food for worms -- would find its universal power stymied by Him.

It is fitting that our response to the remembrance of the awesome events of Holy Friday is a simple one. We do not try to explain, soften, or tidy up the devastation of death; instead, in the Matins service of Holy Saturday, we take up the Shroud and bear it around the church in a solemn funeral procession. No consolation is adequate as we mourn the Death of the Life of All. Instead we fall back on the minor-key funeral ode with its desperate plea, "Holy God, Holy Mighty, Holy Immortal, have mercy on us."

For now, it's as if we haven't the heart to hope in the face of this most untidy death. But the end of the Matins service gives the smallest hint of triumph to come, as we sing the hymn about Joseph begging the body of our Lord from Pilate. In the mournful, gentle tone we repeat the refrain, "We worship Thy Passion, O Christ!" and conclude with the grace note, "and Thy Holy Resurrection."



СТРАСНИЙ ЧЕТВЕР

В моїй уяві цей врочистий вечір
Журбою ніжно й тепло заляга:
Тримає свіченьку в руках старечих
Моя матуся вічно дорога.

Виходять з церкви із свічками люди:
На вулицях - неначе світлячки
Спалахують і мерехтять усюди,
Де чути голос збуджений людський.

І кожний хоче свічечку донести
Незгаслою аж до свого житла,
Щоб випалить на дверах Божий хрестик,
Як охорону від гріха і зла.

А ти ж куди ідеш, моя нещасна,
У тебе ж ані хатки, ні двора,
І певно ж твоя свічечка погасне
І серце стисне льодова жура.

Однак, її ти бережно прикрила
Долонею, і омліва рука,
А мрія рветься в безвість, мов на крилах,
Й мене десь у чужих краях шука.

Ти не журись і не падай духом,
Хоч згасне у путі твоя свіча, -
Мого життя постійна завірюха
Мене до перемоги приуча.

Я маю все, лише бракує ласки
Твоєї, як повітря в хмарні дні,
З тобою розділить шматочок паски -
До сліз, до болю хочеться мені.

1958
Михайло Ситник

Help Us Help The Children Anti-Trafficking Initiative --

Victor Malarek's book 'The Natashas' has International Impact in Ukraine

The Natashas - The New Global Sex Trade by Victor Malarek has broken into the international market.

Over the past month, Victor Malarek's agent - Westwood Creative Artists in Toronto- has landed two international publishing deals.

The Natashas, published by Viking Press, a division of Penguin Books Canada, was in second printing within two weeks of its release in Canada due to the incredible interest in the book.

Arcade Publishing, headquartered in New York City, has purchased the U.S. rights and will be publishing the U.S. edition for distribution this fall. Arcade is renowned as publishers of quality American and world literature and non-fiction.

Vision Books in London, England has set its U.K. publication date for this June. The book, which has received wide-spread critical acclaim in the Canadian news media, will be distributed by Vision to bookstores in Britain, Ireland, Australia and India. In accepting the book, Charlotte Cole, commissioning editor of Vision Books, said: "We are very proud to be publishing *The Natashas*, which is a disturbing and very important book."

Mr. Malarek, author of four previous books, said he is ecstatic over the news. "*The Natashas* was a very difficult book to write. But this tragic story had to be told. The trafficking of women and girls is a global human rights crisis and with that foremost in my thoughts, I wrote the book with an international audience in mind. I'm so pleased that it is about to get recognition around the world."

Mr. Malarek also said that he is overwhelmed at the positive response by the Ukrainian community, both in Canada and the U.S., on *The Natashas*. "Several groups and individuals in Canada and the U.S. are moving with urgency to get this issue on the public agenda nationally and worldwide. I'm particularly moved by the work of Help Us Help Children - Anti-Trafficking Initiative, which is a project of the Canadian Children of Chornobyl Fund."

Help Us Help the Children for the past decade has been providing both medical and educational assistance to orphans in Ukraine. In response to the alarming information raised in *The Natashas* on the trafficking of girls directly out of orphanages, Help Us Help the Children has recently expanded its scope of activities to include the promotion of trafficking awareness within the orphanages and is seeking out viable job opportunities for orphans leaving the institutions. Mr. Malarek generously donated proceeds from the Toronto book launch of *The Natashas* to establish a seed fund for the activities of HUHTC Anti-Trafficking Initiative. A CIDA project proposal, incorporating these goals as well as health promotion in orphanages, is also being developed. Contact HUHTC at nadiya@chornobyl.ca.

The HUHTC Anti-trafficking Initiative is part of a larger national coalition "Stop The Trafficking" which is coordinating activities of Canadian Ukrainian organizations and individuals, working together to end this current and growing human rights abuse. The national coalition includes representatives from Help us Help the Children Anti-Trafficking Initiative (a project of Canadian Children of Chornobyl Fund), Ukrainian Canadian Congress Committee for Justice, Ukrainian Canadian Civil Liberties Associaton , Ukrainian Canadian Immigrant Aid, Ukrainian Canadian Social Services, World Federation of Ukrainian Women's Organizations. Numerous motivated individuals also form part of the group. Contact at mvs@kos.net.

"I'm particularly impressed that both groups have made incredible strides in

liaisoning and co-ordinating events with organizations outside the Ukrainian community," commented Mr. Malarek.

> ***"...every effort will go a long way to stopping the wholesale rape of our sisters and daughters".***

Some of the many contacts initiated by the coalition and Help Us Help the Children ATI, include the RCMP, Victims Assist Program with Metropolitan Toronto Police, Canada Ethno-Cultural Council, the White Ribbon Campaign to end men's violence against women, Canada Business Council in Ukraine, the International Federation of University Women, B.C Liberal Women's Commission, and Winrock International, which held anti-trafficking awareness educational sessions at the recent Help Us Help the Children winter camp in Ukraine.

"I know that this is a monumental task and at times can seem daunting but every effort will go a long way to stopping the wholesale rape of our sisters and daughters," Mr. Malarek said.

In addition to scores of television and radio appearances, Mr. Malarek is spreading his important message through numerous speaking engagements including a special event on March 4, 2004 in Ottawa for federal Members of Parliament; keynote speaker at a symposium on Trafficking in Women- to lecture at the University of Ottawa on March 5, after which his talk will be followed by a panel of three scholars from Political Science, Criminology and Women's Studies; keynote speaker at the 11th Annual J. Rudnyckyj Distinguished Lecture Series at the University of Manitoba on Sunday, May 30, 2004. Mr. Malarek has also accepted an invitation from the Ukrainian Canadian Congress, Alberta Provincial Council, as the keynote speaker at its Building The Future Conference in Edmonton on April 23-24.

The Ukrainian community is grateful to Mr. Malarek for bringing this horrific issue onto the public agenda. We know the hard work he has put into this book and the courage he has shown by going into several dangerous situations to get the story. Now it is our turn to mobilize ourselves, share our ideas and successes, and work together to stop the trafficking of innocent women and children.

Irena Soltys
Help Us HelpThe Children (CCCF)
Anti-Trafficking Initiative
Stop The Trafficking coalition

PILGRIMAGE TO THE
"HOLY PLACES OF UKRAINE"

With the blessing of his Beatitude Metropolitan WASYLY, Primate of the Ukrainian Orthodox Church of Canada - a pilgrimage is being organized to the "Holy Places of Ukraine" from July 14 to August 8, 2004.
The Pilgrimage will visit active monasteries, cathedrals and churches,
and historical and architectural sites which are considered Holy places of Ukraine
For information contact Orysia Sushko (905)572-9626 or
V. Rev. Fr. Gregory Mielnik (905) 433-5577.

WE INVITE YOU TO JOIN US ON THIS PILGRIMAGE!

ПРОЩА
„СВЯТИМИ МІСЦЯМИ УКРАЇНИ"

З благословенням Блаженнішого Митрополита ВАСИЛІЯ, Первоієрарха Української Православної Церкви в Канаді організується проща Святими Місцями України з 14-го липня до 8-го серпня, 2004 року. Проща проводиться по Східній та Південній Україні - відвіданнями всіх діючих монастирів, соборів, церков, а також пам'яток історії та архітектури, які вважаються Святими місцями України.
Детальну інформацію ви можете дістати зателефонувавши до Орисі Сушко, телефон (905) 572-9626 або до о. Прот. Григорія Мельника, телефон (905) 433-5577.

Запрошуємо до подорожі з нами!

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zenovia Sakowsky
National UWAC President

We are now on the journey of the Great Lent which is a time of humility and self-improvement, a time for strengthening our faith. The first Sunday of Lent is called the Sunday of Orthodoxy. It commemorates the triumph of Orthodoxy over the iconoclasts whose purpose was to eliminate all icons. This day of the year is celebrated in honour of the restoration of the use of icons, to show reverence to icons as a symbol of the Orthodox faith.

We continue this 40-day fast from the Monday after Cheese-Fare Sunday until the evening of the Friday before Palm Sunday, and then during Holy Easter Week until Pascha Sunday.

Let us observe this Lenten period with self-discipline, consider our shortcomings and rectify them. May we emerge with a new strength after examination of conscience and repentance.

Let us prepare for the miracle which embraces all other miracles - the Resurrection of our Lord Jesus Christ. Let God fortify us the renewal of our Orthodox faith, and let our voices resound with *Христос Воскрес*!

The National Office wishes to thank many branches for their prompt response of sending us their anketas. Please continue to return these information forms. The National Executive passed a motion to have the monthly meeting minutes sent to all the National Executive members throughout Canada. They will also be receiving the updated mailing addresses, fax numbers and e-mail addresses of the National Executive members.

A few years ago as president of Alberta Provincial UWAC, I approached our city newspaper, the Edmonton Journal, to use our Smoloskyp symbol when the obituary of one of our members appeared in the newspaper. This was very well received by our Alberta membership. At the National Executive meeting on January 24, 2004, a suggestion was made to advise all provincial executives and branches throughout Canada to approach their local newspaper in their respective cities or towns to do the same, if their membership so wishes. The funeral homes which submit the obituary write-up to the newspapers charge a minimal fee for this service.

Let us take the opportunity to encourage the youth in your branches to be part of your pre-Easter baking, the distribution and the sale of this traditional baking to our Ukrainian community. May your bake sales be successful and reflect the talents of our members.

This is also a time to teach our youth about the greatest and most beloved poet and writer, Taras Shevchenko. We should study and appreciate his sense of pride and literary devotion to truth and loyalty to his country in its darkest hours.

Accolades go to the St. Vladimir's Ukrainian Orthodox congregation in Calgary for taking on a project of making quilts for the needy people in Ukraine.

On behalf of the National Executive, our sincerest best wishes as we all prepare for a joyous and blessed Easter.

To assist in our preparation for this Holy Day, I am including a write-up by dobr. Nadia Kryschuk titled "What's in the Easter Basket?" on the following page.

What's in the Easter Basket?

Important events in each person's life are to a great degree preceded by a period of preparation. So it is with Easter (Великдень), one of the most important Holy Days in the life of a Christian. For we celebrate Christ's resurrection, and the promise for man of life after death. Preparation for this Holy Day begins in earnest with the beginning of Great Lent, a period of 40-days prior to Passion Week.

After a long winter, the arrival of longer and warmer days is used to spring clean our homes and our yards. We unpack or purchase colorful spring clothing; we take special care with those things that are visible to others. More importantly, we prepare our spiritual selves. We attend church services on a more regular basis and listen to Lenten messages. We acknowledge our sinfulness and ask God to fortify us in the renewal of our faith. We desire to forgive and be forgiven. We attempt to understand and appreciate that which has been done for us by our family and friends and renew our desire to do acts of kindness to others. The chalice we share brings us unity, a oneness with God and with all other Christians, as we are nurtured by the Holy Spirit.

Finally, we are ready once again for the spiritual uplifting of the Holy Day Velykden! In anticipation of nourishing our bodies on Easter Sunday, the foods we will consume are prepared with love and great care. The Easter Basket contains the foods with which the family will break the long Lenten fast with Easter breakfast. The most significant of foods to be blessed is the ***Paska***. It is a rich round Easter Bread carefully decorated with elaborate ornaments, having the cross as the central motif. It signifies the resurrected Christ - Christ the Life Giver. Christ the Head of everlasting life. A white candle is placed in the centre of the ***Paska*** to signify that Christ is the light of the world.

Several varieties of eggs are placed in the Easter basket. The most important of which is the boiled peeled egg. This single egg is cut into portions that will be divided among each of the members of the family; it represents family unity and will be the first food consumed at the breakfast table after the tradition joyful greeting from the head of the household *Христос Воскрес* to which the family replies *Воїстину Воскрес*.

The ***krashanka*** is a boiled egg coloured with vegetable dyes. A variety of this egg is the ***krapanka*** (крапанка) or Mary's tears. Krashanky are eaten, the pysanka is purely ornmental. The pysanka is raw and decorated with many intricate designs. It is made for giving; each design is meant to represent a specific good wish to the receiver.

Other foods that may be included in the Easter basket vary according to the province in Ukraine from whence the family came. They may include meats of several varieties, ham, sausage, kyshka *(кишка)* and/or boiled liver.

The meat represnts the ***Paschal lamb***. During the traditional Passover ceremony in the Temple of Jerusalem the Jews used to sacrifice a lamb. Early Christians interpreted this sacrifice on the cross. They spoke of Jesus as a Lamb of God who would take away the sins of the world.

Cheese and ***butter*** are usually decorated with raisins or cloves arranged in the form of a cross; they represent God's grace.

Salt represents fasting or mortification, a reminder of the need for self-denial or discipline *(пожертва)*.

A piece of ***horseradish*** is placed in the Easter basket to remind us of the bitterness of sin and its sad consequences (гріх і наслідки гріхів).

Fruit, candy and chocolate Easter eggs are not considered part of the traditional Easter foods that are blessed.

The finished Easter basket is covered with a beautiful embroidered cloth and brought to church for the sunrise service. The cloth represents the shroud or *плащаниця*.

Baskets are lined up in church and remain until the conclusion of the Easter service. Following this the priest carefully blesses each basket while the congregation sings *Христос Воскрес* - Christ is Risen.

Baskets remain in place until the very last one has been blessed. After all the Easter baskets have been blessed, people hurry home to break the fast and rejoice with their families. But first - young people engage in the delightful practice of *цокання* or tapping of the eggs. The ***Krashanka*** is used for this. Each holds the Krashanka with the pointed tip towards their opponent and attempts to break the other egg without breaking his own. The winner is the one whose egg does not crack.

For Our Children
Нашим Дітям

МЕНІ ТРИНАДЦЯТИЙ МИНАЛО . . .

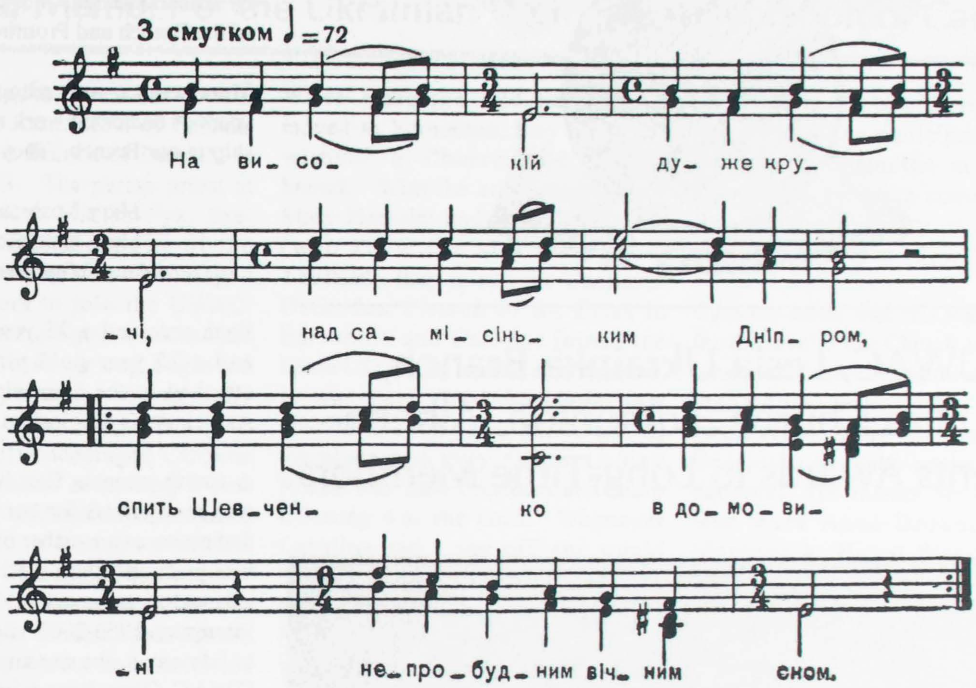
Тарас Шевченко

Мені тринадцятий минало.
Я пас ягнята за селом.
Чи то так сонечко сіяло,
Чи так мені чого було?
Мені так любо, любо стало,
Неначе в Бога . . . .
Уже прокликали до паю,
А я собі у бур'яні
Молюся Богу . . . І не знаю,
Чого маленькому мені
Тоді так приязно молилось,
Чого так весело було?
Господнє небо і село,
Ягня, здається, веселилось!
І сонце гріло, не пекло!
Та недовго сонце гріло,
Недовго молилось . . .
Запекло, почервоніло
І рай запалило.
Мов прокинувся, дивлюся:
Село почорніло,
Боже небо голубеє
І те помарніло.
Поглянув я на ягната -
Не мої ягнята!
Обернувся я на хати!
Нема в мене хати -
Не дав мені Бог нічого! . . .
І хлинули сльози,
Тяжкі сльози! . . А дівчина
При самій дорозі
Недалеко коло мене
Плоскінь вибирала
Та й почула, що я плачу,
Прийшла, привітала,
Утирала мої сльози
І поцілувала.
Неначе сонце засіяло,
Неначе все на світі стало
Моє: лани, гаї, сади! . .
І ми, жартуючи, погнали
Чужі ягнята до води.

Бридня! . . а й досі, як згадаю,
То серце плаче та болить,
Чому Господь не дав дожить
Малого віку у тім раю.
Умер би, орючи на ниві,
Нічого б на світі не знав,
Не був би в світі юродивим,
Людей і (Бога-б) не прокляв!

1847

НА ВИСОКІЙ ДУЖЕ КРУЧІ



На високій дуже кручі,
Над самісіньким Дніпром
Спить Шевченко в домовині
Непробудним вічним сном. } Двічі

Любий сину України,
Наш Тарасе дорогий,
Тебе в світі вже немає,
Та в серцях же ти живий. } Двічі

Твоя кобза ще не вмерла,
На ній струни всі дзвенять,
І про твою вічну славу
Всі народи гомонять. } Двічі

Своє слово ми здержали
І зробили, як бажав:
Над Дніпром цим поховали,
Щоб ти вічно там лежав. } Двічі

Громадська Хроніка

Community Events

UWAC, Lesia Ukrainka Branch, St. Elias Church, Edmonton, Alberta Presents Awards to Long-Time Members

Caroline Malayko and Anne Doskoch

Our annual appreciation banquet was held June 3, 2003, followed by a meeting and presentation of awards by Anne Doskoch, 2nd vice-president of the Branch and Promin convener.

Three women were recognized for 25 years of dedicated work and membership in our Branch. They are -

Mary Koshman
Mary Kotowich
Anne Woytowich

Each received a 25 year certificate and a 25 year gold pin and chain attached to the Ukrainian Women's Association's Smoloskyp pin.

A fourth woman, Caroline Malayko was recognized for her 50 years of dedication as a member of UWAC and was presented with a 50 year certificate and an engraved gold pin with the inscription 1953-2003. Before moving to Edmonton, she was a member of the UWAC Olga Basaraba Branch in Thorhild, Alberta for 25 years and has been a member the Lesia Ukrainka Branch of St. Elias Church in Edmonton for the past 25 years. Caroline Malayko's history of her 50 years as a member of the Ukrainian Women's Association of Canada appears on the following page.

Союз Українок Канади

Caroline Malayko

50 Year Member of the Ukrainian Women's Association of Canada

Caroline Malayko joined the Ukrainian Women's Association of Canada, Olga Basaraba Branch of Thorhild in the year 1953. The parish priest at the time was Rev. Michael Fyk. Seeing that he married many of the young couples, he also encouraged young mothers to join the UWAC. The UWAC branch gave each mother a spoon and a silver cup engraved with the baby's name. It was really something to receive such a gift. Maybe the gift encouraged Caroline to join, but after attending a few meetings, she realized the importance of belonging. It brought everyone closer to the Church and to the community. The women all diligently worked together to raise funds for the Church and projects and activities associated with the UWAC.

Catering to banquets and weddings in the Thorhild Community Hall was a major fundraiser, but it was no easy task. Water was hauled in cream cans and poured into 45 gallon barrels to ensure there would be enough water for food preparation. The dishes were washed in galvanized tubs. There was no refrigeration. The stoves were fueled by wood and coal. In 1957, a complete turkey dinner was prepared and served for $1.50 a plate. It was here that Caroline learned how to cook for 300 to 400 people with the help of the adult members who taught the young women how to make tasty nachynka and cabbage rolls.

Caroline was Secretary and Treasurer for a number of years. The meetings were all held in the Ukrainian language and minutes were also recorded in Ukrainian.

When Caroline and her family moved to Edmonton, they were lost without a Church and UWAC branch. With the encouragement of Mary Harasim and Rev. Ostap Flak (who knew the Malayko's from Thorhild), they joined the Ukrainian Orthodox Church of St. Elias in Edmonton and Caroline joined the Lesia Ukrainian branch at the parish. It was here that she made new friends and the camaraderie among members was very pleasant. Kay Rozak was then President and Mary Chorney was the cook. Whenever Caroline had a day off, she would help with preparing the funeral dinners and other functions. When Mary Chorney moved on, Caroline was asked to be the cook.

Caroline said that nobody had any idea how scared she was at the beginning, to cook for so many people. Caroline recalled an occasion when she remembers filling the coffee urn with water, turned the switch on, and forgot to put the coffee in. She said that this was something she never lived down. Caroline's daughter, Gloria, cooked with her over the years. They worked hard but enjoyed working with all the women who were members of the UWAC that helped. Caroline acknowledges Natalka Kit for saying, "Our Churches are not built with brick, but with cabbage rolls and varynyky".

Over the years, Caroline held various positions with the UWAC, including Promin representative, second vice-president, convener of bake sales, rummage sales, controlling committee and cook. She took part as a delegate to many conventions and was on the Church board for several years. Caroline participated on the Millennium Committee in 1987 and also on the planning committee for the 40th Anniversary of the Lesia Ukrainka Branch in 1999.

Caroline states that this was all done for the love of our Church and for our young children. She showed the children how to make paska. She also volunteered at the Alberta Hospital Edmonton to make paska with the patients. She thanks her assistants who were Anne Doskoch, Pearl Marcenuik, Helen Wasylyk, and Mary Kindiak. Imagine making over 100 pies with the patients in Alberta Hospital Edmonton with Anne Doskoch and Lena Taschuk!

Caroline's health began to fail so she had to give up the cooking, but still attended the UWAC meetings. She has many fond memories of all the women. Caroline acknowledges that the UWAC has assisted her to be a responsible Canadian citizen, to be concerned with our families, our Churches, our communities, our country and our world. We still meet new challenges with wisdom which we have gained from our Ukrainian Women's Association of Canada over the years. To Caroline, it seems like 50 years was only yesterday.

Caroline celebrated her 80th birthday on October 31, 2003. Mnohaya Lita!

Caroline's traditional paska recipe can be found on page 32 of this issue.

Submitted by Anne Doskoch, Promin Convener, UWAC, Lesia Ukrainian Branch, Edmonton

Happy 90th Birthday, Elizabeth "Betty" Tomashewski Zaleschuk Metropolit!

Betty was born on January 14th, 1914 in Brooksby, Saskatchewan. There she attended Bellgrave School with her nine siblings. In 1931, at age seventeen she married her true love, a local farmer by the name of Stephen Zaleschuk. They moved to Star City and had their first child Bill. Later moving to Meacham, she had her five other boys: Michael, Morris (deceased at 9 months of polio), Maurice, Victor & Larry.

In 1962, Stephen passed away and she moved to Saskatoon, where she got a job at the New Community Credit Union. During her 16 years at the Credit Union, she advanced from file girl to Assistant Manager, while still maintaining her status as an active member of the Ukrainian Women's Association.

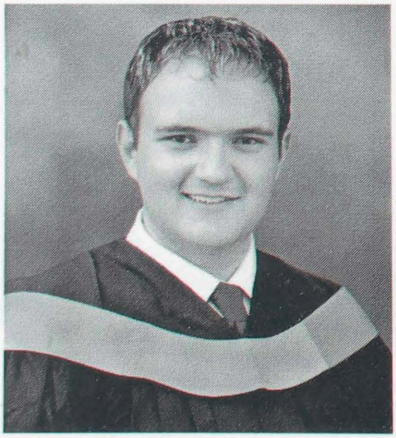
In 1976 she married John Metropolit, a retired school teacher, and the two moved to Courtney, British Columbia on Vancouver Island three years later. Her sons Maurice & Victor both lived nearby with their families. In 1990 they moved to Surrey, B.C. next to Verna and Alan Alex (John's sister).

John passed away in 1993. She then moved to her son Larry's farm near Carseland, Alberta. This past July a Family Reunion was held there, attended by all of her sons and most of their families. In October 2003, she accompanied Larry's wife Kim, on a Holland America Cruise to the Sea of Cortez, Baja California. She regularly visits her four other sons, her thirteen grandchildren, and twelve great grandchildren.

This January, Betty (or Baba to many) celebrated her 90th birthday in very good general health; and no one can ever guess her age! And a few more things we can't forget: she still has the best flower/vegetable garden in area and no one can compete with her perogies, apple pie or cream chicken! She also has been a subscriber to Promin since its inception.

Happy Birthday
"Mom - Baba - Betty"
and many more!

Mnohaya Lita!



Adrian Harasymiw

Adrian Harasymiw, the son of Eugene and Natalie Harasymiw, was born in Edmonton, Alberta on April 19, 1980. He spent all his years growing up in Edmonton where he began his involvement in the Ukrainian Orthodox and Ukrainian Canadian communities.

He is a member of St. John's Ukrainian Orthodox Cathedral. Here, Adrian was an active altar boy for many years, attended Sunday school, and was an active member of the CYMK choir where he held the position of Vice President. Adrian was also a very active CYMK member in both the St. John's branch where he served as Treasurer, and in Provincial and National CYMK. There he served in various executive positions as Treasurer and Vice President. He also had the pleasure of serving as

treasurer for Alberta Provincial CYC.

Adrian's organizational skills, his commitment to CYMK and the Ukrainian community at large opened many doors. During the summer months, Adrian worked as a counselor and language monitor for the Osvita program at St. John's Institute where he taught bandura, sports, drama and assisted students with their Ukrainian language learning. Adrian also worked as the program coordinator for Ukrainian Canadian Congress - Alberta Provincial Council.

During Adrian's studies at the University of Alberta, he received numerous awards for his academic studies as well as his volunteerism in the community. In 1998, 2001 and 2002, Adrian was the recipient of the Hawrysh Scholarship for Academic Achievement and Community Involvement. In 2001, the Ukrainian Canadian Congress - Alberta Provincial Council awarded Adrian the Hetman Award in recognition of Outstanding Volunteer Work in the community. In 2002, Adrian was the recipient of two prestigious awards from the University of Alberta: the George Romaniuk Memorial Scholarship of Outstanding Achievement in Ukrainian Language study and the Jason Lang Scholarship of Outstanding Academic Achievement. In 2003, he received the Ukrainian Self-Reliance League of Canada Award of Excellence in recognition of significant contributions in the community. That very same year, Adrian was bestowed membership to the Golden Key International Honour Society - University of Alberta.

In 2003, Adrian graduated with distinction from the University of Alberta, Faculty of Business, majoring in European Studies with a minor in Business Economics and Law.

May God bless you, Adrian, in all your future endeavours!

Submitted by parents Natalie and Eugene Harasymiw

Звіт Діяльности

відділу ім. Лесі Українки, Редфілд-Річард, Саск. за рік 2003

Підчас 2003-го року ми відбули шість зборів на яких читали статті з Променя та інших джерел.

Ми постійно тримали чистоту в церкві та в народному домі. Цього року ми принумерувала Промінь для відділу на ім'я голови.

Після Богослужень ми гостили священика з добродійкою і всіх присутніх вірних. Також видали обід на Проводи і Храм та подарували 5 *ровстерів* голубців на Осінну вечерю Церковної Округи.

Ми продали всі старі посудини і тарілки, які перетримували в Народному Домі.

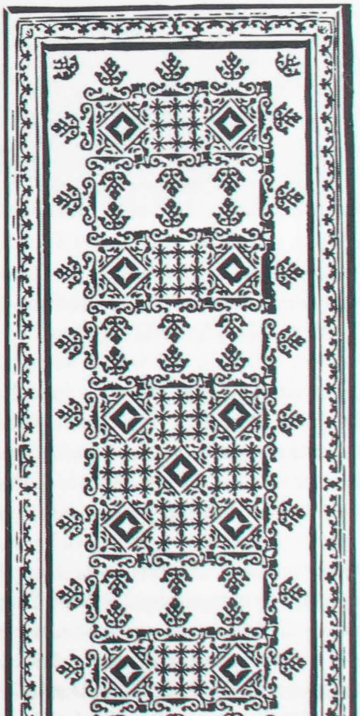
Відбули забави "Housewarming" для двох членок з родинами, котрі продали землю і переселилися в місті - одні в Саскатуні, а другі в Вормен. На цей 2004-ий рік ми лишилися з 6-ма членками: 5 активних, одна "member at large", а одна відійшла у вічність 23-го січня, 2004 р., а це Наталка Ковальська.

Заряд на рік 2004

Голова - *Стела Никифорук*
Заступниця - *Олена Плюта*
Секретарка - *Ольга Никифорук*
Касієрка - *Кароля Линдмен*
Помічниця - *Юлія Кучірка*

Немає нас багато, але будемо старатися якнайкраще працювати по наших силах.

Секретарка - О. Никифорук
Голова - Стела Никифорук



Two Regina UWAC Members Receive Awards

The year 2003 has been fruitful for the Regina branch, Daughters of Ukraine. Two longstanding and active members of our branch were honoured. In August at the Calgary convention of the Ukrainian Self-Reliance League of Canada, Eunice Shiplack was awarded the Award of Excellence. A few months later, in November at the Ukrainian Canadian Congress, Saskatchewan Provincial Convention in Yorkton, Mary Usick was honoured with the presentation of a Nation Builders Award. The following is a summary of some of their contributions to their immediate and general communities.

Eunice Shiplack (nee Warnyca)

Eunice was born in Ukraine and came as a young child to Canada settling in Candiac, SK with her family.

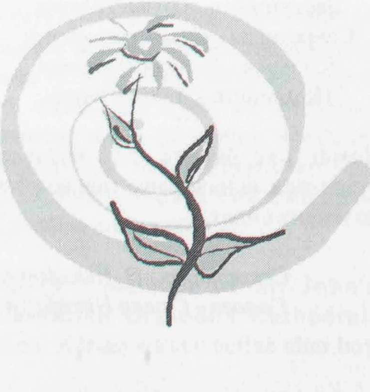
At the early age of 14, she joined the Ukrainian Women's Association holding various positions in Candiac and then in Regina where she relocated with her husband and young children.

Over the years, she has been a member of the Sunday School Parent Committee, CYMK advisor, coordinator of fellowship coffee following Divine Liturgy, coordinator of lunches after funeral prayers, member of the Board of Directors of the Regina Ukrainian Orthodox Housing Corporation (Selo Gardens) and has given her time generously visiting patients at nursing homes on behalf of the UWAC.

Eunice was an initiator, convenor, complier and sales representative of the branch's very financially successful "Ukrainian Daughters' Cookbook" (1984-1995) which has been a best seller of Canadian cookbooks. She devoted many hours to and was instrumental in the furnishing of the chapel "Myrrh Bearing Women" at the Selo Gardens Seniors Centre.

In 1997-2000 Eunice was an executive member of the Saskatchewan UWAC. Always an active member of the Regina branch, she also for a number of years has been a dedicated member of the Sisterhood and received a Metropolitan Certificate "Honourary Membership Award" to the Ukrainian Orthodox Church of Canada in 1997.

Teaching pysanky writing and making kolachi are cultural activities which Eunice enjoys and is able to share with members of her own community as well as that of the general community. She has for many years visited schools teaching children these arts. Eunice is now the branch photographer and archivist.



Mary Usick (nee Matlock)

Born in Lumsden, Saskatchewan, Mary Usick moved with her family as a teenager to Regina.

She took a keen interest in the Ukrainian Canadian Youth Association (CYMK) and was president of the Regina branch for five years in the 1930s. Within a few years, she became an active member of the Ukrainian Women's Association, Regina branch, serving on the executive in many capacities and president for a total of eleven years.

She was and is a strong supporter of the Ukrainian Museum of Canada having for many years been a representative and promoter of the Museum. Breaking ground, she was one of the first women to be a member of her church executive, the Ukrainian

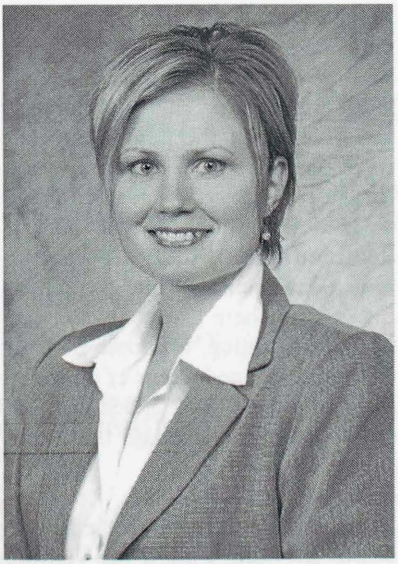
Orthodox Church, Descent of the Holy Ghost. Mrs. Usick was also president of the Ukrainian Canadian Women's Committee (UCC) which she helped establish, for three years.

In her senior years, she continued her active role in the Ukrainian community facilitating many activities of the Ukrainian Seniors of Regina and was president for a number of years. One of her main objectives was to aid the less fortunate Ukrainians in Ukraine and Brazil. In 1999 the Ukrainian Self-Reliance League of Canada awarded Mrs. Usick the Award of Excellence for her contribution to the organizational, cultural and social life of the Regina Ukrainian community.

On behalf of the Ukrainian community, for many years, she canvassed for the Cancer Society, Heart & Stroke Foundation, March of Dimes, Mental Health, Multiple Sclerosis, Unicef and United Way. A longtime member of the Regina Council of Women and director of the Regina Multicultural Council, Mrs. Usick promoted her Ukrainian culture by proudly displaying Ukrainian artifacts at their many events.

In recognition of her commitment to the cause of improving the lives of people in her community, she received the Wheat Sheaf Pin, a Citizenship Court Certificate for Voluntarism and Honourary Recognition for her involvement with the Regina Multicultural Council.

Iris Krawchenko, B.Sc.Phm.



On September 25, 2003, at Toronto, Ontario, Iris Krawchenko was elected as the President of the Ontario College of Pharmacists. Mrs. Krawchenko is the first Ukrainian Canadian to hold the position. Established in 1871, the Ontario College of Pharmacists licenses and regulates the over 10,000 Ontario pharmacists and community pharmacies.

Mrs. Krawchenko is a practicing community pharmacist at Dell Pharmacy in Hamilton, Ontario. She is a shareholder of Dell Pharmacies Ltd., and a member and past-president of the Hamilton and District Pharmacists Association as well as other provincial and national pharmacy organizations. Mrs. Krawchenko has been an elected Hamilton-region member of the College's Council since 1998.

Mrs. Krawchenko is married to lawyer John Krawchenko and is an active parent to her three children, Augustine, Dominique and Sebastian. In addition to her professional and family responsibilies, Mrs. Krawchenko is active in the Ukrainian community and is a member of St. Vladimir's Ukrainian Orthodox Cathedral in Hamilton.

25-го вересня 2003 р. в Торонто, Онтаріо, Орися Кравченко, бакалавр фармацевтики, була обрана Президентом Колегії Фармацевтів Онтаріо. Пані Кравченко є однією з перших українців, які будь-коли обиралися на цю позицію. Колеґія Фармацевтів Онтаріо, заснована в 1871 році, видає дозволи займатися фармацевтичною практикою І регулює діяльністю понад 10 тисяч фармацевтів Онтаріо і громадських аптек.

Пані Кравченко працює фармацевтом у громадській аптеці Делл Фармасі у Гамільтоні. Вона є уділовцем корпорації Делл Фармасі, член І бувша голова Гамільтонської районної асоціяції фармацевтів та інших провінційних і національних (всеканадських) фармацевтичних організацій. Пані Кравченко є член Гамільтонської Колеґіяльної Ради ще від 1998 року. Пані Кравченко одружена з адвокатом Іваном Кравченком, активна мати в житті їхніх трьох дітей Августини, Домінікії І Севастіяна. В додаток до своєї професійної і сімейної відповідальності, п-ні Кравченко також активна в громадському житті українців, вона є членом Українського Православного Собору Св. Володимира в Гамільтоні. ⌘

Folklorama Youth Ambassador Svitlana Maluzynsky

Youth Ambassadors Svitlana Maluzynsky and Tymon Melnyk

Ambassadors Tymon Melnyk, Svitlana Maluzynsky, Allan Bailey and Sonja Bejzyk

Summer 2003 was the best summer of my life! It will always be remembered as the summer I spent as Youth Ambassador for the Ukraine-Kyiv Pavilion.

I worked with many exceptional people during my reign as Youth Ambassador. Tymon Melnyk was my partner, the Male Youth Ambassador. We spent much of the spring and summer together fulfilling our ambassador duties, which included being a part of the Charleswood Wheels in Motion Parade, handing out tattoos at the Teddy Bears' Picnic, greeting visitors at the Convention Centre on various occasions, making appearances at official Folklorama functions, and so on.

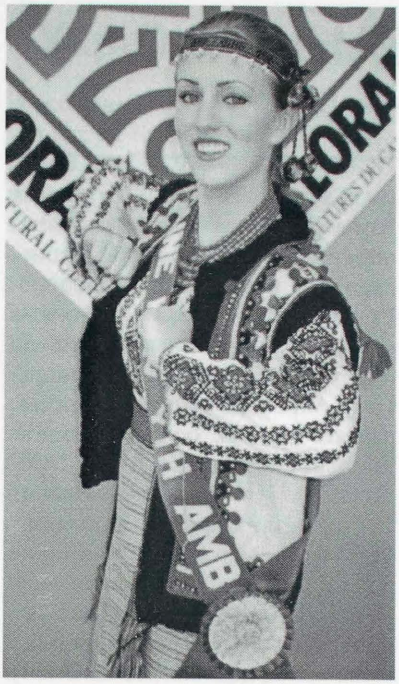
I appeared in the Winnipeg Free Press, The Winnipeg Sun, and The Herald on several occasions to promote Folklorama. Of all the Ambassadors for 2003, I had the highest attendance.

Tymon and I were so lucky to get to know my fellow ambassadors, Sonja Bejzyk and Allan Bailey, on a personal level.

During the first week of Folklorama, I visited all of the pavailions that were open that week. That was a total of twenty-two pavilions. I went to seven of them twice and to Scotland three times! It was the maximum I could fit into the schedule. Everywhere I went I was treated to VIP seating, a sample of their finest cuisine, and a tour of their displays. I met and befriended many of the Ambassadors through this experience.

When it was my turn to be the hostess at our pavilion, I knew the visiting Ambassadors. It was my pleasure to guide them through our huge cultural display area. I loved meeting and greeting visitors of the pavilion. I was so lucky to be the Lieutenant-Governor's hostess and tour guide. I saw him and his entourage quite often during the two weeks of Folklorama.

At every show I would give a speech



with my fellow Ambassadors on stage. That was a thrill! A great part of being Ambassador is that you get all the great Ukrainian food you can eat and all the Ukrainian entertainment you want for a full week! I don't know anyone who would complain about that.

I will be honest with you: being Youth Ambassador is, surprisingly, a lot of hard work. It is, however, completely worth it. I wouldn't have passed this opportunity up for anything! I am so thankful and honoured to have been chosen to represent the Ukrainian community through this experience. It will always mean a great deal to me.

Svitlana Maluzynsky, daughter of
Rev. Prdn. Taras, All Saints UOC,
Winnipeg MB

REMINDER TO PROMIN SUBSCRIBERS

As of January 1, 2004, it has become necessary to add GST to each Promin subscription. Therefore, the cost of any or renewed subscription will now be $21.40, i.e., $20.00 for the subscription plus $1.40 for GST. This is a government regulation with which we must comply. Thank you in advance for your cooperation in this change.

Zenovia Sakowsky, National UWAC President *Orysia Sushko, Promin Editor-in-Chief*

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ПРИКЛАД ДО НАСЛІДУВАННЯ -
Свято Героїнь -- 8-го лютого 2004 р.

Комітет Українок Канади кожного року враз із складовими жіночими організаціями відмічує тих, що віддали своє життя у жертву великої ідеї українських героїнь. Україна на всіх поселеннях збереже пам'ять про них, бо вони загинули за те, щоб їх народ жив вільним життям. Сьогодні плоди спільної співпраці жіночих організацій є виявом успіхів КУК - відділ Торонто. Їх праця є зосереджена у здобутті виховних осягів для сьогоднішніх і грядучих поколінь. Ця праця є завданням для збереження ідентичності та українського „Я". На святі у честь героїнь ми відчули релігійно-національне виховання нашої молоді, яке плекає зв'язок поколінь і будує громадске родинне тепло. Воно пов'язане з духовою красою людини і так виростають цінності людського життя - любов, віра і обов'язок. Таким чином, ми здобуваєм ідеал повновартісної людини.

Програма цьогорічного Свята Героїнь сповнила присутніх почуттям національної гордости - її виконувало юнацтво і молодше покоління. Педагоги-виховники подарували українській громаді найкращий овоч у сьогоднішній час. Виховання молоді у дусі любови до рідної історії, культури і мови - це нові перспективи у розбудові українського життя на нашім пселенні. Вклад праці й таланту учасників програми Свята Героїнь викликав у пристніх велике признання і почування безмежної вдячності за так дбайливе приготовлення програми для скірплення українства. Віримо, що Всевишній Господь благословить Ваші труди. Я бачила, як щиро раділи і вітали юних виконавців у програмі свята. На залі відчувавсь дух національної свідомості, ідеал незалежности і любов до української культурної спадщини. Це передання громадських обов'язків молодому поколінню, народженому в Канаді осягненням позитовної культурної співпраці, яке будувало почуття пошани до наших героїв.

У 50-ліття повстанцям Кенгіру свято відкрила голова КУК мгр. Х. Болюбаш. Струнний ансамбль учнів цілоденних шкіл Св. Димитрія і Патріярха Йосифа Сліпого, яким диригував Тарас Граб, був справжнім подарком для присутніх - зворушливі звуки скрипки, лунала музика невмирущої української пісні. Це був приклад любови до рідної музичної спадщини, а також це підтвердило, що є реальна потреба українських шкіл, бо поруч з освітою у молодого покоління розвивається почуття приналежності до нашої спільноти.

Святкове слово виголосила голова ЛУК Христина Бідяк, яка вміло переказала історію українки в добі, в якій жила і була унікальною та неповторною - виборюючи своїй Вітчизні волю. Українська національно-визвольна ідея була вічноживою силою і головним дороговказом у їхній праці та змаганнях. Наші жінки розуміли дійсність свого народу, вони відзначались життєвою та політичною принциповістю і постійною готовністю до жертви в ім'я Батьківщини. Христина Бідяк у своїй доповіді ілюструвала обраний шлях боротьби наших героїнь українськогю поезією. Боротьба кількох поколінь минулих століть привела до перемоги Української Правди і тому, ми зберігаємо і збережемо пам'ять про них, бо цього вимагає загальне добро народу.

Танцювальна група „Барвінок" чудовою хореографією виконала композицію „Молитва". Надзвичайно було приємно привітати на сцені молоденьку співачку меццо-соправно Олену Сливінську. Її дар пісні - краси чару - був повний глибокого змісту і символіки. Присутні сердечно її вітали. Майстер художнього слова І. Завадська передала твори „Безсмертя Марії Спартанки" - автор Р. Дубрак і „На порозі життя" - бардівський варіянт автора М. Дубаса, який був присутній на святі і якого тепло привітала публіка.

З нагоди Свята Героїнь на нашому терені виступив жіночий хор СУМ з Гамільтону під мистецьким керівництвом Марічки Глібович-Данкин, який виконав низку гарних пісень. Це був вагомий внесок у програму свята - бажаємо гостям якнайкращих успіхів. Свято на честь українських героїнь залишилося приклад-ною сторінкою організаційної діяльности КУК - відділу Торонто.

Присутня
Ірена Вжисневська

Український Музей Канади - Союз Українок Канади

В жовтні, 2003 р. я відвідала Саскатун на запрошення прот. отця Богдана Демчука. Кожного року в парафії Всіх Святих відбувається бенкет на здобуття фондів, і я мала приємність виголосити доповідь підчас цієї імпрези. Тема моєї доповіді була „Служіння жінки в Православній Церкві". Доповідь своєчасно буде поміщена в журналі.

Мій побут в Саскатуні був дуже приємний завдяки гостинністю отця Богдана і добр. Олі.

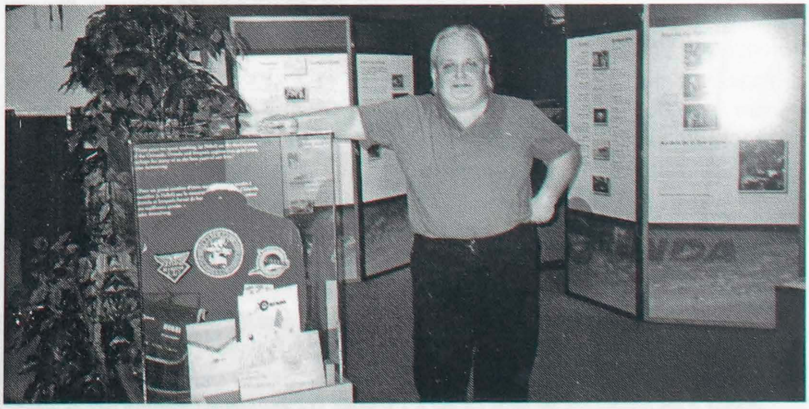
Я мала змогу відвідати наш Музей - УМК-СУК, де добр. Оля опікується крамницею. В цей час я також мала нагоду провести час із екзекутивним директором, Дженет Прибишевською і довідатися про хід праці в Музею, особливо про підготовчу працю ґалерії для картин Курилика. Заохочую всіх відвідати Музей при кожній можливості, щоб побачити красу нашої української спадщини.

Орися Сушко

Добр. Оля Демчук в крамниці

Екзекутивний директор Дженет Прибишевська, Орися Сушко, добр. Оля Демчук

Дженет Прибишевська біля чудового килиму



Wayne Roman (UMC web-master) in the foreground of the Avro Arrow exhibit in the main gallery.

MEDIA RELEASE - UCC VISION QUEST

The Vision Quest Committee of the Ukrainian Canadian Congress (UCC) has begun a series of Focus Group sessions to be held in each Province of Canada in response to a resolution adopted by the XX Triennial Congress of Ukrainian Canadians. The purpose of these sessions is to meet with a wide spectrum of individuals and, through a dialogue process, to facilitate the exchange of views, personal visions and values, and community perspectives in order to articulate a shared vision of the Ukrainian Canadian community.

The first session, held in Winnipeg, on January 3, 2004, was facilitated by Orysia Sushko, Chair of the UCC Vision Quest Committee, and organized jointly with Lesia Szwaluk, President of the UCC Manitoba Provincial Council. A second session for youth participants was held in Winnipeg, on February 15, 2004. This was followed by a third session in Montreal, on February 28, 2004, organized jointly with Rev. Dr. Ihor Kutash, UCC Montreal Branch President. The participants enthusiastically shared their thoughts and opinions on a wide range of topics having an impact on the Ukrainian Canadian community.

The suggestions will be incorporated into a final report to be tabled at the XXI Triennial Congress of Ukrainian Canadians, on October 1-3, 2004, in Winnipeg. The UCC looks forward to receiving the reports of the Group sessions and is counting on the extensive participation of representatives from all regions of Canada. Focus Groups sessions are planned for Kelowna, Vancouver, Saskaktoon, Edmonton and Hamilton and other areas.

For those not participating in any of the above Focus Group sessions but who wish to share their thoughts and suggestions, a copy of the Vision Quest survey is available by calling the UCC National toll free number at 1-866-942-4627. We invite the input of all in this process.

March 12, 2004, Ostap Skrypnyk, Executive Director

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Оля Осипчук

У середу 22-го жовтня 2003 року в домі Святого Йосифа в Саскатуні спокійно відійшла у вічність моя дорога мама Оля Осипчук на 89 році життя. Оля народилась 24-го липня 1914 року в Україні на Волині в місті Турійськ у родині Олександри та Григорія Тясецьких.

В 1936 році Оля з своїми батьками та братом Василем приїхала до Едмонтону. За короткий час родина Тясецьких набула землю біля Спеден, (на північний захід від Едмонтону).

В 1937 році Оля одружилась з Іваном Осипчуком, який прибув з України з міста Косова. Вони жили в Едмонтоні і мали двоє дітей, сина Ореста та доню Лесю.

Оля була не лишень віддана дружина, мама та баба, але також була знаменита кухарка та кравчиня. Українська громадська праця покійної Олі включала членство в Союзі Українок Канади (поверх 60 літ), участь в різних комітетах при Катедрі Св. Івана в Едмонтоні, як також спів в Катедральному хорі (поверх 25 літ). Оля також працювала з молодими СУМКівцями: вчила їх писати писанки і приготовляла їх до виступів у деклямаціях та в драмі. Оля також виступала в різних представленнях та оперетах в організації УНО.

В 1993 році Іван та Оля перебрались до Саскатуну (де доня Леся доглядала їх) і там вони прожили 7 дуже приємних років в пансіоні Іларіона. Як здоров'я Олі підупало, вона перебралася в 2001 році до старечого дому Святого Йосафа. Там вона доживала свої роки у приємній українській атмосфері.

Українська мова та культура були дуже важливі для Олі. З любови до України вона відвідала її чотири рази, особливо Волинь та рідне місто Турійськ. Покійна Оля була енергійної і веселої вдачі і любила товариство друзів. Але найбільше важливе для неї були внуки, бо вона їм співала і розказувала про свою молодість в Україні. Церква також була для Олі дуже важлива до самого кінця її життя.

Залишила Оля у великім смутку брата Василя (Едмонтон), сина Ореста (Керол) Юсипчук (Едмонтон), доню Лесю (Юрко) Фотій (Саскатун), внуків Таню (Ґлен) Булавка (Оквил), Ларису (Роб) Макмилен (Едмонтон), Ксеню Фотій (Саскатун), Павла (Корі) Юсипчук (Едмонтон), Наталку (Володимир) Макаренко (Едмонтон), і Надю Фотій (Едмонтон). Оля була дуже задоволена, що дожила побачити пра-внуків: Давида, Макмилен, Лукіяна Макаренка, Катю й Матвійка Булавків та Андрійка Юсипчука.

Похоронні відправи відбулись в Українській Православній Церкві Всіх Святих в Саскатуні. Похорон відправив о. Богдан Демчук.
Вічна їй пам'ять!

В пам'ять покійної Мами Олі складаю пожертву в сумі $50.00 на журнал Промінь.

Донька,
Леся Фотій

The Ukrainian Women's Association of Canada, Lesia Ukrainka Branch in Hamilton is donating $50.00 in memory of our member **Jessie Wyslobicky**, who passed away recently.

Sincere sympathy is extended to her family as they mourn the loss of their wife, mother and grandmother.

May her memory be eternal!

Orysia Sushko, president
Mary Pohoreski, secretary

Посилаємо $25.00 в пам'ять нашої новоспочилої членки **Наталки Ковальської**, котра упокоїлася 23-го січня 2004 р. Наталка була нашою членкою від 1946 р. - отримала грамоти за 25 і 50 літ членства. Любила вишивати і багато українських вишивок дарувала на розігравки або на базар, та помагала як могла у відділі, бо часто знедужала. Займала позиції контрольорки, господині та сестриці на протязі її членства.

Висловлюємо родині щире співчуття, а Наталці вічний спокій де немає не журби ні зітхання. Вічна їй пам'ять!

СУК Відділ ім. Лесі Українки
Річард, Саск.
О. Никифорук, секретарка

Добродійка Марія Гределль

Замість китицю квітів, дружини священиків провінції Альберти складають пожертву в сумі $190.00 на журнал Промінь в світлу й незабутню пам'ять нашої дорогої посестри блаженної пам'яті **Добродійки Марії Гределль.** Вона упокоїлася в Бозі 22-го грудня в 2003 р. на 93-му році свого трудолюбивого життя.

Покійні посестрі нехай Канадська земля буде легкою, та нехай Господь Бог оселить душу її в Царстві Небеснім, а пам'ять про неї нехай буде завжди між нами.

Добродійки, які склали пожертву в пам'ять Добр. Марії:

Амбровзій, добр. Лорейн
Домарадз, добр. Тереза
Гупка, добр. Маруся
Зміївська, добр. Анна
Крищук добр. Надія
Крочак, добр. Дона
Лакуста, добр. Маруся
Ліпінська, добр. Ангелина
Максимюк, добр. Зеновія
Паламарчук, добр. Іванна
Подтепа, добр. Ольга
Пук, добр. Анна
Савченко, добр. Беті
Сапига, добр. Домка
Стус, добр. Надія
Туржанська, добр. Зіна
Юрківська, добр. Стефанія
Амнюк, добр. Катя

In memory of **Eva Holyk (Horon)** of Edmonton, Alberta, who passed away on January 18, 2004 at the age of 92 years, the Ukrainian Women's Association of Canada, Kniahynia Olha Branch are donating $50.00 to the Promin Press Fund.

The late Eva Holyk was our member since 1976. Our deepest sympathy goes out to her son Raymond (Muriel) Haron, her daughter Elsie (Russ) Cable, five grandchildren, and four great grandchildren.

May her memory be eternal!

Submitted by Fiona Tarnowetz
Promin convener

Марії Макаренко

У першу річницю упокоєння нашої улюбленої дружини, мами, баби і прабаби, **Марії Макаренко,** яка відійшла у Царство Небесне 10-го березня,2003 р., висиалємо в її світлу пам'ять $200.00 на журнал Промінь.

Спогади про її незабутню світлу усмішку, сильну безконечну підтримку і любов, залишається в наших серцях на віки.

Вічна їй пам'ять!

Родина --
Олексій Макаренко

митр. прот. Василь, добр. Лариса,
Тамара і Павло Макаренко

прот. Володимир, добр. Оля, Гриць,
Андрій і Стефанія Макаренко

прот, Богдан і добр. Оля Демчук

свящ. Ярослав, добр. Наталя,
Олександра і Антон Буцьора

Володимир, Наталка і
Лукіян Макаренко

Enclosed is a cheque in the amount of $75.00 in memory of the late **Victoria Sopiwnyk**, who passed away on December 14, 2003 in Regina.

May her memory be eternal. Вічна їй память!

UWAC, Daughters of Ukraine Branch
Regina, Sask.
Natalie Ostryzniuk, President
Anna Zaleschuk, Treasurer

The Ukrainian Women's Association of Canada, Lesya Ukrainka Branch at the Holy Trinity Ukrainian Orthodox Cathedral, Winnipeg MB is donating two hundred dollars to the Promin Press Fund in memory of our dear members who entered into Eternal Rest in the past two years:

Marcia Ewashko
Dora Budzinski
Pauline Sherbaty
Lena Skolny
Francis Hajavitch
Maria Solomon
Maria Kopychanski
Maria Lewycky
Jean Solomon
Pauline Lysak
Margaret Reutcky
Nettie Sheremeta
Verona Pawluk
Olga Zawislak
Kathleen Herman
Maria Tarnoveski

May their memory be eternal!
Вічна їм пам'ять!

Margaret Pestrak, president
Emily Strutinsky, Promin convener

In loving memory of my parents **William and Jennie Greckol**, formerly of Hairy Hill, Alberta forwarding a donation in the amount of $500.00 to the Promin Press Fund.

May their memory be eternal!

Mary W. Melnyk
Sherwood Park, Alberta

Поправка

В журналі за листопад/грудень на стор. 31 в дописі про бл. пам. Лілію Митрук подано що вона була вшанована за 40-ліття членства в СУК у 1977 р. замість в 1997 р. Перепрошуємо за помилку.

ОС

A Journey Not Forgotten

Our heartfelt gratitude is extended to Natalie Ostryzniuk for sharing this very special memoir of her mother, Elizabeth Shewchuk. May her memory be eternal!

I dedicate this story to the memory of my mother, Elizabeth Shewchuk, who died five years ago, March 3, 1999 a month short of her 90th birthday.

This is a story my mother shared with me more than twenty odd years ago. It was a time when she visited my home and she could still travel the 700 kilometers from her home. In the evening after I would come home from work and she, after baking cinnamon buns and making pyrohy for freezing for my family, and after having our evening meal, she would tell me about herself when she was young.

Her experiences in life as she remembered them from her perspective of over fifty years ago appeared to be vivid. Here is one of her stories as told to me:

My name, in Ukrainian is Elsaveth. I was pleased with my name because I was the only one with that name in our district. Also, my favourite aunt who was my godmother gave me that name although my mother wanted the name "Paraska". I was a product of first generation Canadian born (1909) to a young immigrant family from Ukraine; father was fluent in Ukrainian and Polish and taught himself English on the vessel bringing him to Canada; mother was illiterate. They settled in the Stuartburn colony in 1898 as farmers. I was the third last child in a family of seven children.

My mother remarried after the death of my father and had three more children. I began school at the age of

eight and continued irregularly while working at the farm until I got to grade five at age 14. Although I was an excellent student and loved my schoolwork above everything else and enjoyed my special friends, I was not permitted to continue going to school. Education was not necessary for girls, I was told by my mother and moreover I was needed to work around the farm.

By age 15, my mother decided that it was time for me to seek employment. For a couple of years I worked at various well-to-do English farms in our district helping with housework. After this time, Mother's intention was that I would work in Winnipeg and send money home as I had shared my meager wages when working at the farms. Anne, an older sister, had already gone to the big city of Winnipeg and a more determined girl than I, did not part with her wages. She had been taken by an aunt and found work there as a maid. Importantly for her she had already met a young man in our area who was now living in Winnipeg with his family. Anne was more confident than I and was enjoying Winnipeg. There she worked and had her boyfriend, his family and our various cousins to visit with.

My mother decided that it was time to find work in Winnipeg with Anne's success in mind. I was terribly shy and did what mother said without question. Since pasturing cattle and looking after young children was not challenging, fulfilling nor financially rewarding, the bright lights of Winnipeg did beckon. I was a grownup seventeen and did not have a boyfriend to keep me on the farm. In fact, I had never dated. A job in a big city with a sister to keep me company was an attractive alternative. I dreamt that I could get a job and in my spare time socialize with Anne and her friends. Buying a new coat would be a priority; I had had enough of hand-me-downs. Mother used to buy clothes for Anne and then I would always get her castoffs. The prospect of brand new store bought clothes was indeed appealing.

"This being my first time in the big city, I had never heard such cacophony nor seen so many people....I was used to nature's gentle harmony: birds singing, tree branches swishing in the wind, the whisper of tall grasses swaying."

Boyfriends and getting married never entered my mind. My goals were not lofty; my dream of being a school teacher had been dashed years ago. Of course, at that time I was not aware of night school in Winnipeg and that I could further my education by this method. I thought of the more immediate future of settling down in Winnipeg, working and enjoying my girlhood.

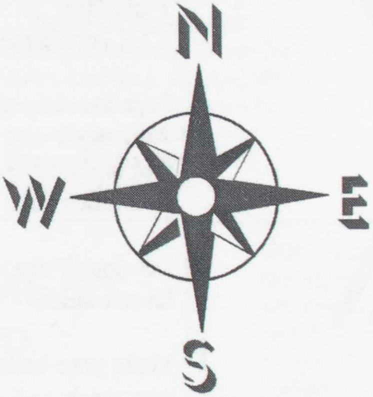
With the decision of my going to Winnipeg firmly in place, mother had me write a letter to Anne telling her that I was coming the following Tuesday on the train. On that particular Tuesday in 1926, I was driven to the train station, put on the train and told that Anne would meet me at the station. There I was on the train taking me mile by mile from a small farm in a Ukrainian speaking settlement to an unknown big city 60 miles away where everyone spoke English - a new chapter in my life. I sat stiffly on the seat speaking to no one looking out the window watching the countryside pass by; clumps of bushes and trees and small villages appeared and then disappeared. Excitement and apprehension is what I felt! What new experiences were awaiting me; what kind of job would I get; what kind of people would I meet? Could I cope with the hustle and bustle that a large city offered? Unsure and insecure, my heart was beating quickly and I could feel the blood surging through my body, my hands clammy with perspiration that anxiety brings. And then loomed the tallest buildings I had ever seen as we approached the outskirts of the city. Within minutes, I was in Winnipeg.

I arrived at the CNR station in Winnipeg in the late morning with a cloth bag containing a few of my scant best clothes and a dollar or two. Alighting, I was immediately thrust amongst many people rushing off and others milling about; some had come off the train and others were waiting around to meet those they were expecting. There were conductors and other train workers plus those working at the station.

This being my first time in the big city, I had never heard such cacophony nor seen so many people - some scurrying off and others sitting on benches waiting patiently. The din was deafening to my ears. I was used to nature's gentle harmony: birds singing, tree branches swishing in the wind, the whisper of tall grasses swaying. My heart pounded and I was indeed very anxious and frightened by this sight. For a few minutes I stood in the middle of the waiting room looking around for my sister. I saw many women, all shapes and sizes, but not Anne. Not seeing her anywhere, I then decided to sit down clutching my cloth bag on one of the brown wooden benches hoping that she would arrive shortly. Frequently, I would stand up and walk around looking for her but to no avail.

The large round clock sitting high on the wall, continued to tick and the minutes began to slowly turn into hours as I sat there. And still Anne did not come. My head was hurting from the surrounding noise and the anxiety and panic I felt. I had not eaten or drunk anything since early that morning. My stomach was churning not so much from hunger by now but from distress. I was perplexed as to what to do. I had no phone number to anyone and was near tears sitting alone in this train station with all sorts of people coming and going. There was no point in approaching anyone because what could I say! I had no where to go and even if I did, Anne might come looking for me.

As dusk turned into night, the station was beginning to empty. I was one of very few left in what felt like a cavernous room. A few porters and cleaners were still about completing their job assignments for the day. Panic was setting in, but what could I do? Would I have to stay here all night all alone? I knew of no way to get in touch with Anne and had no money to return home. For the past few hours, I was aware that a porter had been glancing at me from time to time while working. Finally, he came up to me kindly and enquired whether something was wrong since he noticed that I had been sitting there for so long and that I looked forlorn. He asked whether I needed help. I then explained to him as best I could hoping that my English was adequate enough for him to understand my dilemma. I explained to him that I was waiting for my sister and no, I did not have her telephone number. He then wondered whether I would have



her address and perhaps that would help. Luck was with me because, yes, I did have her address written on a scrap of paper which she had given me weeks ago when she had come home. This was where she was employed as a maid. Incredibly the porter had a relative who lived on the same street, in fact, next door to the address I clutched in my hand! He suggested that I sit down on the bench while he telephone his relative asking the relative to go over to the neighbour's, see if Anne was there and have her come to the station for me.

After a few minutes of waiting on the phone, the porter was told that Anne was home and that she would come to the station. This gentle man calmed my fears and informed me that he still had some time left on his shift and at any rate he would wait with me for my sister to arrive.

Anne had to catch a streetcar and ride the fifteen minutes from her home to the station. Nearly an hour later, she arrived. Streetcars did not run frequently at this time of night. She bundled me off and we arrived near midnight at the house. During the streetcar ride, I discovered why she had not come to meet me. She did receive my mother's letter but had answered back immediately that the day of my arrival was not suitable for her and she had suggested a later date. She was under the assumption that I would be arriving on her suggested date. Unfortunately, my mother had not thought to wait for Anne's reply as to whether she was available to meet me and here I was in Winnipeg with no one knowing.

This harrowing experience imprinted on my mind and never left me over the many years.

February 2004
By Natalie Ostryzniuk

Please send your special family stories to Promin, so that we might share the timeless treasures of our history with one another!

Traditional Pascha

Recipe by Caroline Malayko

For years I was baking paschas and babkas for Easter bake sales, which were very successful. The women of the Lesia Ukrainka Branch of St. Elias Parish in Edmonton helped me with their intricate designs. This recipe should make at least 15 small and medium sizes. -Caroline Malayko

5 cups lukewarm milk
5 cups lukewarm water
½ cup traditional yeast
1 cup sugar

Let rise for about 15 minutes. Then add 10 cups flour. Mix well. Let rise about half an hour until bubbles form. This is your (русчина) sponge.

When the sponge is ready, prepare the following to add:

2 tsp salt
40 eggs yolks
8 whole eggs
2 cups sugar
4 tbsp vanilla
31 cups flour
2 cups golden raisins (optional)
2 cups melted butter
1 cup lard
1 1/2 cups grated rind and orange with juice

Separate the eggs. Beat whole eggs with the yolks. Add sugar and vanilla and orange. Mix butter and lard and add to recipe. Prepare the raisins: dust with flour, then add.

Let dough rise until double in bulk. Punch down and let rise again.

Make your balls first. Let rise 10 minutes, then put on egg wash and make your designs. This way your designs will not slide off.

Before putting in oven, brush with 1 egg and 1 tbsp water. Bake at 375 deg for 15 minutes. Lower heat to 350 deg for 30 minutes. Cool 15 minutes and remove from containers.

I purposely passed on this recipe for younger members in our UWAC who will be taking over our duties in our Church kitchens. I know you will be successful!

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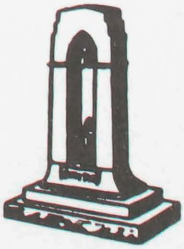

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